

# Cycles *of* Silence

A decorative graphic consisting of seven colored circles arranged in a triangular pattern. The top row has two purple circles, the middle row has two blue circles, and the bottom row has three red circles.

## DEDICATION

To the emerging *Spiritual* Leadership  
Which the Lord God is setting  
In the Church of Jesus Christ, the Lord  
In response to the effectual heart cries  
Of the elect ones  
*These bright clouds* under preparations  
Are a sign that the beginning  
Of the promised Rain of Harvest  
Is already being enjoyed  
By the precious fruit of the earth

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The days are come  
When amongst Christ's true disciples  
There is a deep desire to see  
One of the days of the Son of Man  
And the Heavens are no longer withholding  
The rain of this word and of His Spirit  
For the time is fulfilled  
The days of the Son of Man  
Are being released to His own  
These days shall make ready  
The Church to fully reveal the Son of God.

Hope Ovwah,  
House Fellowship, Benin City.

## Chapter One

### INTRODUCTION

The burden of this message may be found majorly expressed in the following passages of Scriptures: Rev. 8:1-6; Exodus 30:6-8; Numbers 8:1-3. We have accordingly chosen these as the main text for our present meditation. They are reproduced hereunder for your convenience and our common purpose.

**"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour."**

**And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.**

**And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.**

**And the angel took the censer, and filled it with fire of the altar, and cast it into the earth; and there were voices, and thundering, and lightings, and an earthquake.**

**And the seven angels which had the seven trumpets prepared themselves to sound". (Rev. 8:1-6).**

**"And thou shalt put it before the veil that is by the ark of**

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the testimony, before the mercy seat that is over the testimony, where I will meet with thee.

And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations". (Exodus 30: 6-8).

"AND the LORD spoke unto Moses, saying, Speak unto Aaron, and say unto him. When thou lightest the lamps, the seven lamps shall give light over against the candlestick. And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses". (Numbers 8: 13).

One cannot but be struck by that peculiar clause that forms a part of Rev. 8:1 "*There was silence in Heaven about the space of half an hour*". What follows that verse therefore must be of some great significance both to the Lord and His people. And it would certainly be richly rewarding to give this passage a diligent study. With the Lord's help and promised blessing (Rev. 1:3) let us come into this meditation.

The '*Silence*' itself like every shekel of silver (redemptive truth) has two faces. The first face indicates the divine use of it; whilst the other unveils the use to which the church must put it.

Thus the "*silence*" is to be seen as a great device in

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the out-working of God's purpose. Note, it is for a divinely measured time "*half an hour*". It is not our purpose in this study to investigate the "*time and season*" of this divine device. However, during the course of this message we would make reference to a proven prophetic word that throws great light on the divine objective in inserting that silent period. For now, our object is to look closely to what must be the church's part in this affair.

Perhaps a leading key to understanding the purpose of this '*Silence*' in heaven (viewed from the human angle) may be found in the sixth verse in the words "*prepared themselves*". Armed with this clause, and plumbing the entire six verses, we find the word of God coming expressly to us. For a start let us note the focal status that the *Golden Alter of Incense* enjoys in the six verses. Evidently everything seems to either revolve around, or issue forth from it.

And when all the verses in the three passages constituting our main text are read and considered together, we find that those of '*Exodus*' and '*Numbers*' throw much light on that of '*Revelation*'.

Recall that the high priestly ministry of the Aaronic priesthood is addressed in those verses. Now we know that the Aaronic order, taken as a type of Melchizedek's relate to that time in which our order of priesthood (Melchizedek's, the royal priesthood) is under *preparation*. This is important and should be noted

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carefully.

Under the Aaronic priesthood, the burning of incense, Exodus tells us, occurred twice daily. The time of incense was characterised by *silence*, a time in which the ministry is removed from the people. (Rev. 8:1-10) In the antitype therefore, for us prospective members of the royal priesthood, there must be fulfilled such cycles of silence; times of seeking God's face.

Though this is especially mandatory for the ministry, it is nevertheless binding on all of God's people (Luke 1: 10a). The ministries, God's servants must prepare themselves to proclaim God's word, making sure there is unction and clarity in their trumpeting. But the people of God must prepare themselves to hear the trumpet with profit. The emergent church is to be characterised by '*body*' ministry; a situation which sees everyone as morally responsible to God to minister to his brethren.

The discerning would understand that this principle of a call to '*time of silence*' whilst putting approval on our daily devotional practice, looks beyond this for specific fulfilment. It calls for days of separation from secular activities, social activities, public ministrations (no matter how pressing the need might be) to be ALONE WITH GOD.

We find this practice in the ministry of our Lord, not only as He exercised it but also as it was enforced on His disciples (Luke 4:1-2; John 6:15; Matt. 14:133; mark 6:31). If this truth is much observed by all, things

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would go much faster amongst us. May the Lord grant it, and may we respond to His enabling grace. (Amen).

Now, the special feature of such times of silence is not merely getting away from all distractions (that is assumed) but consists in what is done in it. Let us take particular note of the things that the LORD commanded that should be done in it if His glory must attend our lives and services.

We would list these first, and elaborate upon them in turn.

- (1) Lamps Dressing (Morning)
- (2) Incense offering (Morning and Evening)
- (3) Lamps lighting (Evening)
- (4) Divine warfare.

## Chapter Two

### LAMPS DRESSING

**'And Aaron shall burn sweet incense thereon (upon the golden alter) every morning:' When he dresseth the lamps he shall burn incense upon it. (Exodus 30:7).**

Now the golden lampstand in the Holy place of the typical tabernacle was under the charge of the High Priest as to its dressing and lighting. Keeping close to meaning of the symbology of the lampstand as revealed in Rev. 1:20, we know that the church is here addressed. Thus there is the work of "*dressing*" the individual members of His Church which Christ, our High Priest, carries out faithfully. The lamp's dressing consists of the trimming of the wicks, the filling of the lampstand with oil, and the polishing of its shafts.

The wicks represent our human powers. The wicks trimmed would then represent the processing of our human powers through divine teachings and discipline, enabling us to develop a greater spirit of consecration. We receive this benefit when we suitably submit ourselves to His teachings and dis-



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cipline.

The filling of the lampstand with oil represent the Lord enabling us to receive in our new creation man the revelation of His word and our understanding of the revealed word in relation to carrying out God's purpose. We receive this blessing when we suitably prepare our hearts and minds towards the illuminating ministry of the Holy Spirit in the medium of the study of the written word and prayers.

The polishing of the shaft would represent the Lord developing in us divinely pleasing character. The silent witness of character, have irresistible hold on people. But this blessing can only attend an individual who learns obedience through wilfully submitting himself to the child-training measures God adopts towards him. (Heb. 12:5-11).

Whilst it is the High priest that "*dresses*" the "*Lamp*", we have seen from above that the "*Lamp*" must effectively open up to Him and so receive the blessings determined.

Our object then in this chapter is to show our part in receiving this blessed ministry of the Lord Jesus Christ which He exercises towards the

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Church.

We would first take two words which combinedly convey an instruction from the Lord to us, viz., "*Dressing*"; "*Lamp*".

### **Dressing**

This word as found in our common version of the Bible translate the Hebrew word "**yatab**" pronounced '**yaw-tab**'. (For purpose of reference, the earnest reader should consult Strong's Exhaustive Concordance, Number 3190). It is a causative verb and its purpose is to be seen in the effect it produces. The word "**yatab**" denotes the following amongst others: "Make well, sound beautifully, to make happy, make better, amend; use aright, cause to be successful; diligence, skilful; show more kindness, trim, dress, earnestness"

As can be seen the word '**yatab**' is altogether rich and provides an interesting insight to what '*dressing*' the Lamps entails. A close look at the list leads to an understanding of what the activity of '*dressing*' focuses upon.

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- (i) '***Dressing***' directs its activities to the individual's state of mind and heart. The believer is sometimes called a '***Lamp***' in the Scriptures as the following verses prove (Matt. 5: 14-16; Job 12:5; Rev. 21:23; Phil. 2:15). Spiritual readiness of believers is likened to '***Lamps burning***' in Luke 12:35. We constantly need a *trimming*, *dressing*, and an *amending* for our -hearts and minds to function truly as Lamps.
  
- (ii) '***Dressing***' is also required in relation to the believer's ministry of the word. A man's service, as much as his life is indeed a lamp (Phil. 2: 15, 16 refers). If we would submit what is taught by us for regular '***dressing***' it makes for "***using aright***" the word of God. Then and only then can the word *sound beautifully*, when we minister it. Because of its great importance, we would give more attention to this point a little later.
  
- (iii) The activity of '***dressing***' must also be directed on ourselves in relation to the seven lamps of the Holy Scriptures. God's Holy writ needs no

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dressing. It is forever settled in heaven, extremely reliable. But we must be '*dressed*' in order to be able to see and tap the unlimited riches of the many-sided divisions of God's word. Seven Lamps as used here refers to the full content of God's word in it's several-distinct parts; the whole counsel of God.

Stored in the word of God is all that would make His people *happy, successful, healthy* (well) and better, both in kingdom affairs and in the mundane matters pertaining to this present life. There is so much "dressing" of only few of these lamps. There has been much emphasis on some aspects of biblical doctrines but little mention of other equally relevant parts of God's word. We have not been the better for it. The tools for '*dressing all seven lamps, the grace of God assured, are principally 'diligence' and 'earnestness'*'.

Oh how we need '*silence*' in order to '*dress*' the lamps. Not all seven divisions of the lamp of God (His written word, the Bible) may be known to a servant of God. But if we remember that the work of *dressing* the lamps belongs exclusively to the

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High priest (Exodus 30:7, Numbers 8:2) great confidence will "*fire*" us up. We have for our High priest, the enthroned LAMB, Jehovah Adonai, King Jesus. Before His throne the seven lamps are constantly blazing forth. And He is continually sending out *all of these* to every humble obedient servant of His across the earth.

Diligence, earnestness, coupled with humility and teachableness are counted as true availability to Christ. Impartation of light is the Lord's to give and the value of scholarship and proper heart condition is truly to be seen and understood in terms of availability. We say again, grace not scholarship imparts living truth. It is grace at work when God makes Himself known to us.

There is abounding evidence of diligence and study in our Christian bookstores and libraries but a great number of the books written have not added anything to God's Kingdom. The Lord has not been pleased to own such works as His. This truth should humble us and shepherd-fix our hearts and minds. This is why '*incense burning*' and '*lamps dressing*' are twin activities. Grace is imparted in the atmosphere of worship. The Spirit of worship on any individual reveals that soul as being so

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deeply dependent on God.

By the many distributed operations of the Holy Spirit, God has been pleased to intervene in the lives of simple men and women who cleave to Him in utter dependence. Despite obvious natural weaknesses, these have shown by their lives and ministries the wonder of saving grace. God gives grace to the humble but withholds real spiritual increase from the proud and self-willed.

When once the habit of looking unto God continually for grace and mercy has been built up in an individual, earnestness and diligence becomes the suppliant's receiving hands.

We feel it is in place here to share with us, a relevant part of what the Lord ministered a few years ago. This is in relation to the ministry of the word as exercised by us viewed as '*Lamps*' for dressing. The main parts are serialised to aid understanding.

- (i) Much of our teachings and preaching contain the Silver of Truth.
- (ii) Nevertheless, as natural unrefined silver ore

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has gross attachments, so there is significant unclarity and misconception attending this aspect of our ministerial labours.

- (iii) The effect of this is that the proper response of God's people is lacking in these respects.
- (iv) He called on us to wait patiently on Him and be ready to learn at His feet. He promised to bring judgment (the things we teach as of things He has ministered to us) to Truth by removing all unclarity and misconceptions.
- (v) Thus shall the intense brilliance of the word increase among us and its irresistible penetrations provoke intelligent response from His people.
- (vi) That what has been said in (iii) and (iv) would be fulfilled in growing degrees as we continue to wait on Him for this
- (vii) That in developing in us priestly grace, He would impart to us by His Spirit certain spiritual abilities that would enable us to dis-

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criminate between truth and error. Fully developed, this will be a trusted antitype of the Urim and Thummin.

It is amazing how greatly the Lord has fulfilled and is fulfilling His promise. What confidence this has inspired. What humility this has wrought. What boldness it has enabled to speak of confirmed things in all utterance! What zeal this has inspired in the humble hearted ones to run the appointed race.

The reality of the call to the throne has had an effectual sanctifying hold upon all that finds it. The grip of His hands on these is intensifying daily. For true spirituality is a living thing, possessing a growing edge. The Lord's Name is to be praised for His many mercies unto His people.

The main purpose of referring to the Lord's word to us, is to, show the importance of two useful spiritual habits it can birth amongst God's people.

- (i) The habit of taking on the discipline of not opening the mouth unguardedly but



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confirming every word no matter how long it takes.

Thus the content (substance) of the service of the word is majorly limited to that which the Lord has confirmed. Such would always be harmonious with all aspects of truth and relevant to the present day ministry of our King Only such will the Lord bless and commend.

- (ii) The habit of coming before the Lord over and over again with those things which we regularly serve to God's people.

Even though these things must of necessity have been confirmed, nevertheless the voice of truth deepens enlightenment as the revealed word is revisited. Quite often at such times a servant of God apart from receiving more enlightenment finds himself brought into repentances, self-adjustments, intercessory and travailing prayers for self and others.

There are several things that cannot be described by words which the voice of Truth alone

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can point to in our lives. This is real 'dressing' at the instance of the mouth of the Lord.

How *refreshing* are such times and richly rewarding. His servants come forth with the effulgence of Divine presence able to *show more kindness* to God's people. Yes, taking the word they have ministered before and SHOWING MORE KINDNESS by means of it.

At the first, that word may have been light from the candlestick, but now it is SHEW BREAD, the bread of His presence, bearing the fragrance of Divine frankincense. Ah, the taste-buds of God's people secrete appropriate spiritual enzymes as their tongues receive the oiled bread of His presence. Such a ministry of the word is wholly digestible. These have been shown more kindness ('**yatab**' effect) and made well, better. This is a desperately needed situation amongst us. May the LORD grant it. Amen.

Now let us take the second word, "*Lamps*".

### Lamps

There are two Hebrew words translated '*Lamp*' or '*Lamps*' in the King James Version of the

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Bible. These are '*Lappid*' and '*nerah*'. '*Lappid*' used only a few times relate to the WORD OF GOD, the manifestation of the DIVINE PRESENCE; and of His SAVING WORKS. '*Nerah*' strictly speaking is never used for the above. '*Nerah*' is the word used consistently in reference to the candlesticks, or the lamps of the candlesticks.

This distinction is important because both the Lamps and the Candlesticks (Lamp-stands) primarily symbolise the church in her capacity to bear witness to (Truth) God's word. (Of course, we know that the oil that services the lamps points to the ministry of the Holy Spirit in initiating and empowering such witness. *But the receptacle of Light is God's people*).

Now let us take a close look at the word '*Nerah*' for this will help us appreciate better what we have already shown to be the activities involved in '*dressings*'.

'*Nerah*' means '*Lamp*' (i.e. the burner itself); 'to shine', '*fiery*', to '*glister*' (Lamp's light), 'to till' '*to break up*'.

The words '*to till*', '*break-up*' relate to lamp, the burner itself; whilst '*to shine*', '*fiery*' '*to*

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*glister'* have to do with lamps light.

Again, let us note the *burner* or lamp represents the believer in his moral attitudes and spiritual readiness for service. The 'Lamp's light however represents his capacity to manifest light.

The above considerations lead us to two summarizing thoughts.

- (i) In '*dress*ing' the emphases is on beautifying the vessel, so that he can by his life adorn the gospel,
- (ii) In '*Lamp's light*' the emphasis is on improving the mental and spiritual capacities to receive, store and select truth for the work of the ministry.

Or, combining the two thoughts into one, we might say that "*Lamps dress*ing" enables an unhindered use of the anointing that rests on the believer's mind, heart, and will.

Most often our problem is not absence of anointing, but of grace to put the anointing to work for us. That grace is imparted as we make

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ourselves available to our High Priest to '*dress*' us up. May the good Lord help us in this regard. Amen.

## Chapter Three

### INCENSE OFFERING

We now come to the second element that is involved in properly using our '*cycles of Silence*' - Incense offering (morning and evening).

We all know that to produce a day it requires the "*evening*" and "*morning*". As the day of fullness gradually breaks upon our horizon, certain activities would be intensified among the elects of God.

These activities are those that the Lord enjoins us and which are to be employed by the earnest believer at all times, but even more so, in his choice times of waiting upon God. Prayers, worship, soul searching, study of God's word, and the practice of the same, constitute the main core of these activities.

**'And thou shalt make an alter' to burn incense upon: of shittim wood thou shalt make it.**

**And thou shalt put it before the veil that is by the**

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**ark of the testimony before the mercy seat that is over the testimony, where I will meet with thee.**

**And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.**

**And when Aaron lighteth the lamps at even he shall burn incense upon it, a perpetual incense before the Lord throughout your generation". (Exodus 30:1, 6-8).**

We have already noted in our opening words the place the Golden Alter of incense occupies in the final scheme of things; that is in relation to the perfection of the church and the overthrow of the kingdoms of this world. Incense was to be burnt upon it producing sweet savours that reach beyond the veil, to the presence of God, provoking a response.

Incense offering and the testimony of its fragrance are a summary of every other activity carried out by the priesthood in the Holy place. Everything else is to enable an effective use of what the alter of incense stands for. This was why the Lord's word ensured that all through the wilderness journeys of the children of Israel

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incense was kept burning.

The incense offering can be easily shown to be anti-typed by such elements of Christian service as prayers, supplications, intercessions, Spirit-borne worship, anointed praises, acts of adoration, thanksgivings proceeding from truly grateful hearts. They show the voicing of our deepest desires for the enthroning of His kingdom and glory not only in our lives but throughout all the earth. A fully developed passion for the Lord's glory may with all propriety be seen as receiving the "*rod of Iron*" with which to enforce the kingdom of God and of His Christ on all the earth.

Now the elements of Christian services just referred to have not been used to the extent that God intended. Much of Christian service is still half-heartedly carried out. Quite often too, because of ignorance, unbrokenness, unsanctified living these services hardly produce any fragrance that reaches beyond the antitypical veil to register itself with a strong appeal in the presence of the Shekinah glory. One of the present emphases of the Holy Spirit in the assembly of the elects is the recovery and reinforcement of true Spiritual service. And when the believer has recalled his



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heart and mind from the noisiness and vanities that almost all together accompany attending to the legitimate demands of His earthly life, he comes face to face with the Holy Spirit. The Holy Spirit now fills him with a passion for Christ and His interests upon the earth. And it is in our '*cycles of silence*' that we are best suited to cooperate with Him. This brings us into the mainstream of our present meditation.

The "*incense*" in general typifies the above listed things in Christian service; but the ingredients constituting it reveal desirable qualities or life that are of great value in the kingdom.

The essential constituting species are as follows. (Exodus 30:34).

- (a) Stacte
- (b) Onycha
- (c) Galbanum
- (d) Pure frankincense.

Before discussing what these things point to, let us note two provisions in God's word concerning the incense. (1) Exodus 30:9 specifically command that no strange incense should be offered unto the Lord. (2) Exodus 30:34 provides for a like weight

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of each of these species in compounding the incense. This is important.

### (a) **Stacte:**

Hebrew dictionary (S.E.C. NOS. 5198, 5197) defines this spice as an aromatic gum from a tree believed to grow on mount Gilead. Translated from the word "*nataph*", it also means to *distil gradually; fall in drops*, to "*speak by inspiration*"; "*prophecy*".

'*Gilead*' on the other hand, means '*a heap of testimony*', '*spring of water*', a witness, testify by reiteration.

The message is clear - this spice points to the fact that effective prayer and worship are by the inspiration of the Holy Spirit. The inspiration would always come upon one who is Spirit filled and gives place to the Lordship of Jesus Christ in his own life.

The characteristic of this fragrant sap is that it flows spontaneously without the tree being pierced. Spontaneity refers to such things as ease (not forced), liberty. It is the grace of being able to flow with the Holy Spirit at all times. This

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implies that there is a habitual acceptance of the divine will as the ruling factor of one's life. The Spirit of prophecy will always attend all aspects of the work and service of such a person.

Ah, '*piercing*' is not needed in a life that is crucified to the world, and the world to it. (Gal. 6:14). God will always respond to such a one when he is praying or worshipping. Do we possess this '*spice*' in our lives, or we need several '*piercing*' works from the Holy Spirit to produce it? Anyhow God says a sufficient measure must be gathered. We need the Lord's help to enable us gather much. He that comes to God must know that He is a rewarder of diligence. (Heb. 11:6). There is time element involved in developing this grace. It requires the painstaking labour of climbing up, getting on to the top of the mountain (Gilead). Let us shut ourselves in with God over and over again, until a walk of total yieldedness to His will results.

#### (b) Onycha

It is believed to be obtained from shell-fish found at the depths of the red sea. The Hebrew dictionary (7827, 7826, S.E.C.) defines it as '*the*

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*aromatic mussel of a scale or shell.*' Now it is easy to imagine the process of transforming solid shell to powdery substance, the form it must take when used in making the perfume. Self-protectionism, man's symbolic shell, must by divine processing be ground to the fine powder of "*death to self*".

Also the Red Sea speaks of death - reminding us of the truth of baptism. (I Cor. 10:1, 2). The reference therefore is to the power of consecration in active ministry. The two main elements of consecration are self-denial (death to self, deadness to the world) and word habit (aliveness to God produced through faithful, consistent, use of God's word). Spiritual habits are not easily formed but they are best cultivated in our times of aloneness with God.

Death to self enables an effectual release of Christ life from within us, ministering this life to others (see 2 Cor. 4:12).

### (c) Galbanum

The Hebrew dictionary defines this specie as '*an odorous gum*' (as if fatty); '*to be fat*'; "*the richest or choice part of a thing*".

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In the Old Testament animal sacrifices, fats are divinely reckoned as next Vital to blood. (see for example Lev. 3:2, 3; Ezekiel 44:15).

If '*blood*' typifies holiness of life and conduct - separation to the Father's will, then fat types the mental, social, physical and spiritual powers of a man as they are made available in divine service. These elements are very vital in the ministry of praise, worship and prayers. .

Their proper introduction into the service of God is seen when self-life is repudiated.

A proper heart disposition which includes a deep sense of hunger for righteousness can be developed once there is a deliberate resolve to crucify self. A contrite heart and a broken spirit have appeal with God.

Now, as it has been seen in the definition, Galbanum has a disagreeable odour. It is the essential ingredient that gives incense its fumigating characteristics - dispelling evil spirits, sends them packing, and counters the working of the mystery of iniquity. This is what anointed praises, worship and prayers accomplish. Unclean spirits cannot withstand these spiritual realities. When an atmosphere is charged by Divine glory inhabiting

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the praises of His people, it lets out a fragrance that is totally odorous to unclean spirits.

Besides, intercessory groans, prevailing prayers, agonizing sobs and the general comportment of 'watchmen' are altogether perplexing to a carnal man, He cannot appreciate it nor want to join himself to such a company, He would rather prefer the light-hearted atmosphere prevailing in many of today's Pentecostal assemblies. The emergent church should put on the Badger skin of this glorious spice, It is your final covering against all manners of unholy mixtures let loose into the world by the wagging of the tail of that great red dragon. (Rev. 12).

Oh for men and women suitably helped by God who can '*fumigate*' the atmosphere in every meeting by recourse to Spirit-borne worship and agonising prayers. The value of this cannot be over-estimated. Hallelujahs.

#### (d) Frankincense

The word Frankincense translates the Hebrew word '*Lebonah*'. It is so called because of its whiteness and the thick smoke it lets out. .

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The spice is a white gum from a tree that is night pierced. Thus it flows in the dark hours when much silence prevails in our world.

Vine's expository dictionary of New Testament words says it is a "*vegetable resin, bitter and glittering*". Thus it is bitter to the taste but gives out sweet odour.

It's use in the cereal offering (meat offering, Lev. 2) gives us to understand that frankincense types joy and gladness. The Lord Jesus Christ was anointed for battle with the oil of gladness. He joyfully gives himself to vengeance against the adversary and to obtaining recompense for His people. (Isaiah 63:4; 35:4; Ps. 45:3-8). This brings praise to God.

Joy and gladness are desirable graces that must adorn our lives and enrich our spiritual services. The Spirit of prophecy is indicating so clearly that joy and rejoicing shall be characteristic of the end time army. Their passion for God's glory finds full expression at last when the final battles are fought. The passion would always be there, but it is to be fully seen in the joyfulness and much enthusiasm that will pervade their rank and file in the time of the overthrow of the Kingdom of men.

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The joy of the Lord is the possession of the kingdom (Matt. 25:21). It was joy, this joy that was. Set before Him, which is now also set before the elect church. It is a new day when a soul is adequately filled with this glorious spirit. Remember, the spice is night-pierced, lighting up the night. Hallelujah. Joy comes to the human race in the morning of the millennial kingdom but the church is to possess it in this bitter night hours of human history. Let us make it an hour of incense of frankincense. Amen.

When true joy comes upon any soul it is his strength and stay. Nothing in God's service is regarded as wearisome. No murmuring, no complaining in the street of the joyful.

Now the book of Malachi shows that amongst the faithful at this time of the end, there will be the temptation to serve God mournfully (Mal. 3:14). Or worst still to see divine demands as wearisome (Mal. 1:13). But let us take the great privilege of identifying with His sufferings with joyful hearts.

All our times of travailing prayers, supplications should be mixed with the spice of joy and rejoicing. Equal weights of each spice are



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demanded by the Lord! An effective prayer of faith must see divine answers in the promises contained in the written word. God's responses are predictable. Hallelujah. The rules must be followed if mastery is to be attained. (2 Tim. 2:5, Phil. 4:6). Amen.

Let us come to the Golden altar of incense with all of these spices. And let us remember too that all of these spices must be tempered with salt. Let our daily services be duly improved by keeping our eyes constantly on the covenant of peace. Christ is now confirming this covenant with many as the Scriptures have predicted (Daniel 9:27). Blessed be the Name of the Lord. Amen.

## Chapter Four

### LAMPS LIGHTING

The third element we set out to discuss was '*Lamps lighting* (evening)'. Let us do a little Scripture reading to introduce ourselves to our task. Num. 8:1-3.

**“And the LORD spoke unto Moses, saying Speak unto Aaron, and say unto him, when thou lightest the Lamps the seven lamps shall give light over against the candle stick. And Aaron did so; he lighted the lamps thereof over against the candle stick, as the LORD commanded Moses”.**

In our treatment of 'Lamps Dressing' we called attention to the fact that two different words in the Hebrew Bible are translated '*Lamp*' or *Lamps*'. We showed that '*Lappid*' more suitably represent the word of God. We want to add that '*Lappid*' means '*torch*', '*in-exhaustible shine*', '*burning Lamp*'. Thus it symbolises the bright shining of God's word. This is an important observation.

In our consideration of our subject we would

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take out two words in our passage which are relevant. The divine message in '*Lamps Lighting*' is hid in these two words. They are (1) Lightest and (2) Light.

#### Lightest (SEC. NO. 5927)

This concerns the delivery of the word of God under a divine sense of commission to accomplish something of a specific importance in the divine will.

The challenge in the ministry of the word is to have continually the direct influence of all 'seven lamps' upon one's work. Whatever the burden is that is to be discharged; it is *an element in the candlestick*. The divine instruction is: "*the seven lamps shall give light over against the candlestick*". No human shadows must be cast upon the Lord's redeemed people. The release of divine light must be uncensored by carnal considerations.

Life must come forth in the delivery of the word; this life must come upon God's people. What is to be seen on the candlestick must be life (not man's shadow of death). The candlestick is all of gold; a solid mass, no mixtures.

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When the '*fear of man*', or the '*feeling of inadequacy*' or some other human condition sets into one's ministry of the word, one or more of the seven lamps are kept from sending forth their lights.

Now we know that ministering the word would call for tact and wisdom under certain conditions as the servants of God are to be lambs in the midst of wolves. And we know that there could be a feeling of trembling and fear (I Cor. 3:3, 4) and that our sufficiency is not of ourselves. But we could be in all these straits and not cast human shadow upon our work. Sure. Consider Jesus.

And whether or not we allow all seven lamps to influence our ministrations will depend on what we do in our times of preparation.

The following things are to be noted.

- (i) Faithfulness is a law in stewardship. I Cor. 4:1, 2. The reference is to waiting diligently upon God to receive a word, and to minister that word faithfully. There can be no faithfulness, when a word has not been received from God. During times of our

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"*Silence*" we cast ourselves upon God for direction of ministry.

- (ii) When a word has been received from God, we just look to the Holy Spirit to unfold the matter to our *hearts, minds, and wills*. And we must remain there until our whole being is enkindled by the fiery life of the divine. When this is so there will be boldness (Acts 4:29, 31) and great clarity, (Eph. 6:19, 20; Cos. 4:3, 4).

Lack of adequate preparation - whether the '*Lack*' is of the mind; or of the heart; or even of the will leads to an unkind outing. We live in a busy world and are caught in its wild currents. But true peace to which we are called can be cultivated though the use of *cycles of silence*.

Now let us allow the word '*Lightest*' brighten this concept. The Hebrew word is '*alah*'. It means to '*ascent*', to '*mount*' up; to '*be high*', to '*act*'. In the delivery of God's word we must prove that there has been an ascending; a mounting up. There must be room given for the divine response to come and lift high God's people.

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Now, the Hebrew dictionary says that this word '*alah*' is used in a great variety of senses. You may want to look this up for yourself. You cannot but be heavily impressed as to the full range of meaning this word takes. We give a brief use of it here. (The underlined words were obtained from SEC NO. 5927).

In the ministry of the word, when we set out to light the lamps, we must cause the word, to *burn* until there is a *stirring* up to *work*. We must reflect credit on God and His plan of salvation thereby *exalting* Him. The ministry of the word must provoke *recovery* of truth, effecting a *restoration* of divine rights in the life of God's people. The word must *increase* the affection for God in His people, causing them to *leap* for joy. The word under divine breath, already solicited for through private and public intercessory praying, must *raise* up the slain of the Lord, *carrying* them *up*, assisting them to *climb up* into the mountain of His holiness. Yes the word, owned by God as His, should increasingly create a *perfect* disposition in God's people so that they are willing to *levy* on themselves the price of full consecration. The preached word must strengthen the resolve of

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God's people to serve Him, each man being *made to pay*, the required price for overcomership (excelling).

May the Lord give us no rest until more and more of these realities attend our lighting (proclaiming) His lamps (the written word). In Jesus Name. Amen.

### Light

The Hebrew word is '*ore*' and signifies *illumination*, or more concretely, luminary. A concrete sense of the word includes the idea of *happiness*.

Thus the measured effect of the delivery of the word is emphasized. We have already dealt with this adequately whilst discussing the first aspects of lamps lighting.

We would simply group these under a seven-fold classification for re-emphasis. They reveal what should be accomplished by the ministry of the word.

- (i) Raising up the slain of the Lord.
- (ii) Providing nourishment for the soul.

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- (iii) Healing - physical, mental and spiritual.
- (iv) Setting on fire; becoming peculiar people, zealous of good works.
- (v) Provoking spontaneous praise and enabling joyful living.
- (vi) Directing the Lord's people in their service. (The trumpet must give a clear sound).
- (vii) Empowering the service of God's people.

We must encourage ourselves to appreciate and seek this character of work God is desiring of us. As we set our hearts to do this, God will break off our many limitations and fill us with unlimited power to do His will. The day of small things will soon be over. Let us press on; holding unto God. The day of fullness is here already, at the door.

We feel it is in place to relay a prophetic vision given to a proven vessel several years ago. This will throw great light on God's reason for inserting a silent period "*about the space of half an hour*" in His redemptive plan. (See again Rev. 8:1). We would give the word picture.



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The visioner was placed in a full grown (mature) maize plant and set on a horizontal flight as it were in the mid-heaven. From within the maize he is instructed to look ahead. He saw five bright parallel lines. He was soon made to pass between those lines. As he was borne along through this stretch of five bright lines he felt an increase in the intensity of the sound accompanying his flight as though showing a busy activity going on within that stretch. He then heard a voice saying "*Many people have settled around this place*".

As he was brought in his flight to the end of these lines, he noticed a sudden change in the atmosphere. All was silent around him, and he saw these lines no more. The flight continued in this noiseless zone for quite some time then suddenly, two bright lines appeared before him in parallel formation.

A voice spoke to him calling the first line (upper one) "*the anointing for healing*", the second "*the anointing for bearing fruit*".

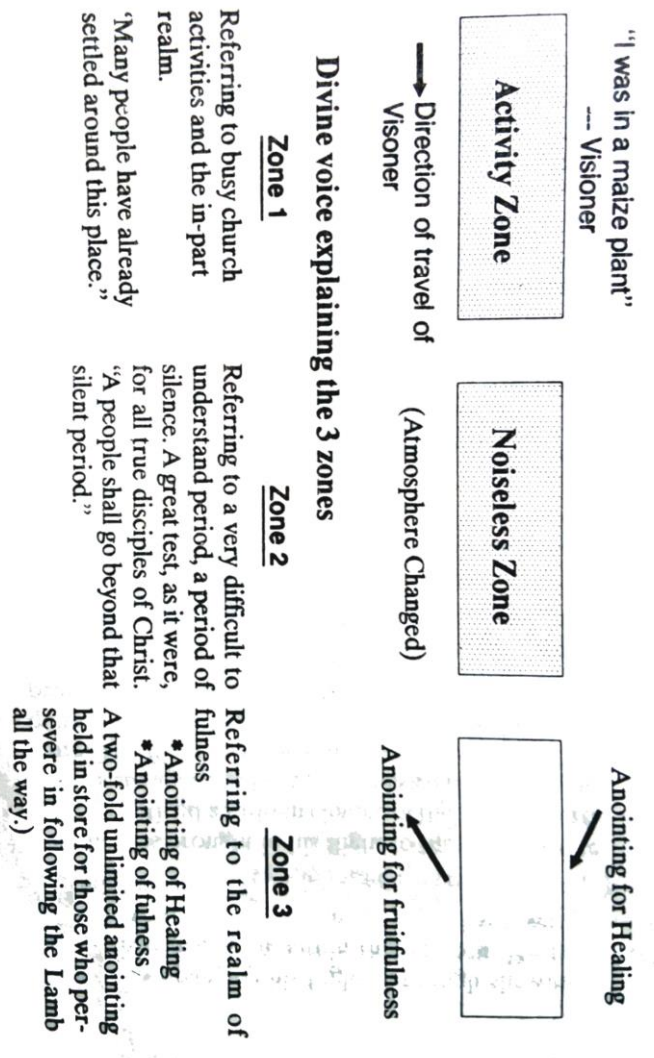
The vision ended with the voice saying authoritatively: "*Thus saith the Lord, a group of people shall go beyond that silent time*". For

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further clarity we reproduce the visioner's line diagram of the vision (see next page).

The vision is clear to the discerning and best left un-commented upon. May we be part of those people that enter into that experience of unlimited glory that God shall soon give. Amen. Let us allow this silent period have her perfect work in our lives. Amen.

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## Chapter Five

### DIVINE WARFARE

Our present task would simply be to indicate that our training for divine warfare shall be largely received in our closets. God willing, in a separate work we might discuss more detaily.

As we are trained to stand and carry out our functions in relation to the Golden alter of incense, there would be released such tremendous fire power that will initiate, control, and fully determine the events that lead to a complete overthrow of the kingdoms of man.

Make no mistake about it: we shall not be passive watchers of events; or worst still hiding away some where beyond the sky.

The final events of world history in the ecclesiastical and political kingdoms of men shall be set on, course by the overcoming church.

Four distinct parts may be separated from brief discussions under this final chapter.

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- (i) The hurling of the incense vessel.
- (ii) Prophetic examination of the times.
- (iii) Prophetic release of the judgment written. .
- (iv) Taking no delays.

#### **(i) The hurling of the incense vessel**

The relation the activities carried out at the golden altar of incense bear towards divine warfare s graphically illustrated in our passage.

The hurling of the incense vessel so clearly symbolise this. Notice carefully the order of events:

- (a) The unveiling of seven angels with seven trumpet!
- (b) Another angel appears having a golden censer.
- (c) This angel is given much incense (frankincense), that he should offer it with prayers of all saints upon the golden altar.
- (d) Divine reception of the sweet savour of the offering out of the angel's hand.
- (e) The final preparation and hurling of incense

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censer into the earth.

- (t) The release from God's throne of divinely prepared agencies to accomplish expressed judgments. Heaven's silence is broken at this point.

It is vitally important to note that each of these six elements is associated with every sounding of those trumpets.

Many already know that the angels in this passage are all human messengers called forth to serve in the interest of the kingdom. Each angel does not refer to one particular man but a body of willing hearted suitably helped members of the overcoming church.

The fuel of prayer is the word of God. Intelligent effectual prayers flow from persons thoroughly instructed in the matters of the kingdom.

The unveiling of seven angels refers to the emergence of suitably trained servants of God who are the products of praying communities of believers given to the interests of the kingdom.

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A censer typifies a group of Bible passages relevant to some particular aspects of divine redemptive dealings. A golden censer simply indicates that these particular elements in the plan of redemption relate to the fullness of our inheritance and their fulfilment is secured in, and assured by the DIVINE ONE, the almighty God. '*Gold*' symbolises divinity.

The angel's hand refers to the services of certain of God's people. Usually, such services flow from watchmen.

#### **(ii) Prophetic Examination of the times**

The Holy Spirit always speaks, positioning Himself at the time of the end, and sets forth all things with the ultimate purpose in view. Accordingly, the present tense in the scripture of prophecy refers to our day.

*"Times and seasons"* are unerringly set out in the prophetic scriptures. By the means of these and the diverse distributions of the Holy Spirit we are to thoroughly understand where we are at present in the divine time - plan. And to know too, where

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the nations and mystery Babylon are in the divine time plan. Our feet must be thoroughly shod with the preparation of the Gospel of peace planted and rooted in the soil of assured understanding.

The emergent church of God's elect cannot accept to be tossed to and fro by predictions from sources that are lightly esteemed by God. We are neither under powers of the moon nor does our light come from there. We are Christ-clothed.

God is more abundantly willing to give His elect a working understanding of the times, than we think. The silent time periods are for receiving divine instructions. This will include knowledge of the times we are in. Let this word sink into our ears.

Then we can watch the visible church systems of men carrying on in unfaithfulness and know how we are to relate to them. This will arm us with a sure word to take to the incense alter.

We are also to watch the political events interpreting them in the light of the revealed word. We can then discriminate between the real and superfluous elements in them. And so carry only choice spices to the Lord's alter.



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The principle of the watching of events surrounding religious Babylon and her companions is set forth adequately in Isaiah 21:1-10. Particularly note the spiritual attitude required of holy watchers. Verses 5-9.

**“Prepare the table, watch, watch in the watchtower, eat, drink: arise, ye princess, and anoint the shield;”**

**For thus has the Lord said to me, Go set a watchmen let him declare what he seeth... And he cried, my Lord / *stand continually upon the watchtower [n the day time, and I am set in my wards whole nights”.***

Here, combining prayers and the study of God's word with watching closely the event of the times is the divine counsel.

Certainly we know not the '*hour*' nor the '*day*'. Their beginnings are not marked out in scriptures. Their approach however is usually communicated to the Lord's people by word and by Spirit. And again the Lord's people are also helped to know when they have *already* entered a period in the divine time plan. This is why the apostle Paul specifically says the elect if they are opening up to the light of their day as children of the glorious day

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to come, cannot be overtaken by any major event.

We are also to note that God can and do make man know the duration of time periods in His set plan. Thus certain marked out periods in the events of the end shall have their duration shown us as we faithfully look up to Him.

The very burden in Lord's testimony at this time is the maturing of the elect. Revelation chapter 14:1 speaks of the fulfilment of this. And since the event indicated in this verse is accomplished through the process revealed in Rev. 14:14-16, we can extend the observation just made to include harvest work as an associated event with the maturing of the elect. In the simplest terms, by "*Harvest work*" we mean the participation of the emergent church with her Lord in the task of gathering to Himself those of His children who are locked up in the vanities of today's unfaithful denominational church systems. This requires a combined approach of intercessory prayers and the ministry of the word exercised towards the

Lord's people in these man-ruled systems. The work of maturing of the elect ones by a sustained unveiling of Christ's saving strength complements

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the harvest work. This is the "today's" event in God's plan.

The manifestation of the sons of God must set in concluding "*today's*" events before events belonging to the "*tomorrow*" of God's plan can set in. "*Today's*" events concluded calls out forcefully "*tomorrow*" events. Let this sink in. (Luke 9:44).

Thus every "*incense offering*"; every hurling of "*incense vessel*"; every trumpet sound and every ministerial labour should majorly concern itself with "*today's*" event in God's plan.

Let the '*sea*' and the '*waves*' roar ever so intensely, there are divine bounds set to limit their impact to correspond with the set plans. Luke 21: 25-27, Zech. 6:1-8 reveal the divine controls at work in all the earth. Hallelujah.

The sealing of the elect ones already in progress must continue to completion before the violent "*four winds*" can be released to touch the '*earth*' and '*sea*' and '*trees*' (Rev. 7:1- 3).

The Father has covered up every other thing as He patiently waits for the precious fruit of the earth.

There is much divine warfare that needs to be

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waged now. Let us master our war devices and locate and so concentrate our activities on choice targets. We are used to plowshares and pruning hooks. They are gradually becoming swords and spears by the divine touch. Amen. Hallelujah.

### **(iii) Prophetic release of the judgment written**

This is the symbolic hurling of incense vessel, the censer of Rev. 8:5. The reference is to judicial sentences flashing forth from the mouth of God's elect like swords. (Isaiah 49:2, Hosea 6:5, Rev. 19:21, Rev. 19:15, Ps. 149:9).

For example if we combine Rev. 19:21 and Hosea 6:5 we are able to understand the interpretation that Rev. 16:18 puts on the release of the Seventh bowl of judgment mentioned in Rev. 16:17.

Rev. 16:18 records the release of voices (of prophetic speaking and praying), and thunders (of experiential dealings enabling effectual warfare) and lightning (the judicial sentences, the content of the bowl, righteous swords coming forth swiftly). Of course the result: *"There began to be extensive and intensive earth shaking events leading to the*

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*overthrow of religious and political Babylon".  
Amen.*

Now, there are judgments written concerning the nations; certain group of nations have specially prepared censers and several bowls of judgement. The bible shows that both the censer and the bowls are to be activated by the ministry from the Golden altar (see Rev. 8:2-5, 16:7, 14:18, 9:13; 15:7). This judgment, however, does not come first: except where their kings and nobles interfere with the operations of the emergent church. When they do we must draw out from our mouths "fetters of iron" and strong "*chains*", and instruct these to bind the fellows. There, in private and public times of prayers and fellowship the divine Spirit will communicate to us what "*fetters*" and "*chains*" to use.

Judgment begins with the house of God. This is not a light saying. Here the work meets with much reluctance from God's people. Let us note very briefly one or two particulars of the judgment.

The mystery of iniquity must be judged. Its unclean atmosphere must be challenged and cast out from the midst of local assemblies of the

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emergent church. Zechariah 5:1-4; 5-11 are golden censers of judgment written. The second passage is in particular a censer for the judgment of mystery of iniquity.

We must prepare ourselves for this, for the searching eyes of the dragon always look for things to accuse us of. Let us hold on to the blood and to the word, fulfilling to the best of our abilities our covenant of sacrificial living (Ps. 50:5, Rev. 12:11).

The unfaithful works of men are brought under judgment. Several entrances into this work of judgment are presented. We must wait upon God to receive them. One such is in Matthew 13:30; 13:37-42. Through suitably helped ministry of the word all refuge of lies can be swept away. The effect would be "*wheat*" separating from "*tares*", so that, the "*tares*" are retained in their denominational bundles. (Vs. 30, Vs. 40).

There can be no determinate casting of an unfaithful system into the furnace of affliction when its membership contains significant number of wheat.

The word of God shows that "*Midianites and*

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*Assyrians*" (Certain classes of unseen spirits) will contest every move we take. We need not loose heart. The Spirit of Truth will show us how to frustrate these "*Midianites and Assyrians*". Let us be instant in prayers choosing more regularly, '*cycles of silence*'.

Our mouths can be made sharp swords and our whole lives polished shafts (arrows) as we come under His overshadowing.

#### (iv) Taking no delays

There is a great sense of urgency that is so inseparably bound up with the challenge of the emergent church. But why do we find so much lethargy here and there? Awake, Zion awake.

So many good people having moral lives that are attractive are slumbering and sleeping without much care. There must be something sick in the atmosphere luring men to sleep, and even allowing "*tare sowing*" amongst us. (Matt. 13:25). It is a testing period. The economic pressures of the times have such a terrible control on all but the few who see that bridal fidelity of the Christ Class is revealed in the unbroken use of the Spirit of

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consecration.

These persons of virgin purity, kept awake by a deep longing for the Bridegroom and the installation of the kingdom of heaven cease not to cry day and night. "*Holy, Holy, Holy*", is the Lord God almighty. Which was which is and which is to come.

In their prayers, this is the one cry. In their worship, this is the principal carol. In their ministry of the word, this is the singular theme. They provoke one another to love and the good work of the harvest when in fellowship.

They are filled with the spirit of faith, reading and reckoning the answers to their prayers from the written word. They understand that heavenly resources are actively at work and have been long released to realise the divine plan. They seek to work with the speed of the Divine. They know too well that the work is not placed under any divine delays. The strength of opposition and persecution cannot weaken the force of the two-fold promise under which they labour.

**"I have set before thee an open door which no man can shut".**



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**"I also will keep thee from the hour of temptation"**

These virgins of bridal disposition have come to know the meaning of the love - filled warning: "*Behold, I come quickly, hold that fast which thou hast, that no man take thy crown*". Through knowing His presence in the place of devotion, they draw upon this and by it find strength to keep the Spirit of consecration going on until the fullness of times.

**"Blessed is he that waiteth, and cometh to the thousand, three hundred and five and thirty days".**

Patience is never strained in the atmosphere of divine presence. But patience is the middle portion of fervent love for Christ and receives as reward the abiding warmth of divine nearness. Love is a great factor at this time of the end.

The Bridal Class do not see delay in the tarrying of the Bridegroom. Each succeeding day arms them with greater zeal to enforce the rule of Christ upon the earth.

This observation brings us to our closing word. Let us read consider the message of Rev. 10:1-7.

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And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth.

And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, ' Seal up those things which the seven thunders uttered, and write them not.

And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven.

And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

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God has under oath undertaken to hasten His word to a quick and complete fulfilment; employing the labours of the corporate seventh angel in doing this.

The speed of divine workings will be fed by the prophecies of the overcoming church, the seventh angel. They will prophesy by the inspiration of the written word which has come by the breath of the Almighty. The written word containing the final aspects of the redemptive plan will be wholly revealed. For this we must wait upon God in worship and prayers.

Let us note this: The God of battles will win the victory through the prophetic utterances of His army with Christ at the command. God's oath has guaranteed that He will favourably work upon the minds, hearts, and wills of His people to ensure they keep on faithfully. There shall be no delays, because there shall be no cessation of prophetic speaking and warring from the church of His pleasure until the dawning of the next age.

May we prove true to Him in the years that follow, remaining earmarked for the throne through warring ceaselessly until the final

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fulfilment of Rev. 11:15. Amen. Even if in the eyes of men, it takes a long wait, the ones who seek Him habitually shall not buckle. Keep "*cycles of silence*" unto Him. And when finally Heaven breaks its silence, we shall have the joy and honour of associating eternally with our Lord on His throne. Amen.

Please, find hereunder a list of Ninety (90) messages on Thirty-two (32) subjects which may help you, under God, to gain a working understanding of the present truth which Christ is ministering to His own today.

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